

EMIGRATE OR FIGHTBACK

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Opening

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

'It is to` have faith in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew. (61:11)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

The 'true` believers are only those who believe in Allah and His Messenger—never doubting—and strive with their wealth and their lives in the cause of Allah. They are the ones true in faith.

(49:15)

Call

Now, we are at a junction as the Ummah, where there are only two ways out: either emigrate or fightback.

First Emigration

The series of persecutions started late in the fourth year of Prophethood, slowly at first, but steadily accelerated and worsened day by day and month by month until the situation got so extremely grave and no longer tolerable in the middle of the fifth year, that the Muslims began to seriously think of feasible ways liable to avert the painful tortures meted out to them. It was at that gloomy and desperate time that Sûrah Al-Kahf (Chapter 18 — The Cave) was revealed comprising definite answers to the questions with which the polytheists of Makkah constantly pestered the Prophet (Peace be upon him). It comprises three stories that include highly suggestive parables for the true believers to assimilate. The story of the Companions of the Cave implies implicit guidance for the believers to evacuate the hot spots of disbelief and aggression pregnant with the peril of enticement away from the true religion:

وَإِذِ اعْتَزَلْتَهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْدَا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهْدِيَكُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Since you have distanced yourselves from them and what they worship besides Allah, take refuge in the cave. Your Lord will extend His mercy to you and accommodate you in your ordeal." (18:16)

Next, there is the story of Al-Khidr (The Teacher of Arabia) and Moses (Peace be upon him) in a clear and delicate reference to the vicissitudes of life. Future circumstances of life are not necessarily the products of the prevalent conditions, they might be categorically the opposite. In other words, the war waged against the Muslims would in the future assume a different turn, and the tyrannous oppressors would one day come to suffer and be subjected to the same tortures to which the Muslims were then put. Furthermore, there is the story of Dhul-Qarnain (The Two Horned One), the powerful ruler of west and east. This story says explicitly that Allâh takes His righteous servants to inherit the earth and whatever in it. It also speaks that Allâh raises a righteous man every now and then to protect the weak against the strong.

Sûrah Az-Zumar (Chapter 39 — The Crowds) was then revealed pointing directly to migration and stating that the earth is spacious enough and the believers must not consider themselves constrained by the forces of tyranny and evil:

قُلْ يٰٓعِبَادِ اللّٰهِ اٰمِنُوْا اَتَقُوْا رَبَّكُمُ الَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّارِضٌ بِاللّٰهِ وَسِعَتْ اٰمَّا يُوْفٰى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ

Say 'O Prophet, that Allah says', "O My servants who believe! Be mindful of your Lord. Those who do good in this world will have a good reward. And Allah's earth is spacious. Only those who endure patiently will be given their reward without limit." (39:10)

The Prophet (Peace be upon him) had already known that Ashamah Negus, king of Abyssinia (Ethiopia), was a fair ruler who would not wrong any of his subordinates, so he permitted some of his followers to seek asylum there in Abyssinia (Ethiopia).

In Rajab of the fifth year of Prophethood, a group of twelve men and four women left for Abyssinia (Ethiopia). Among the emigrants were 'Uthman bin 'Affan and his wife Ruqaiyah [the daughter of the Prophet (Peace be upon him)]. With respect to these two emigrants, the Prophet (Peace be upon him) said:

"They are the first people to migrate in the cause of Allâh after Abraham and Lot (Peace be upon them)."

Where to Emigrate

Africa, Malaysia, Singapore, Indonesia, Brunei and Spain .

First Group

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۖ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا يَخْذَوْنَهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا

They wish you would disbelieve as they have disbelieved, so you may all be alike. So do not take them as allies unless they emigrate in the cause of Allah. But if they turn away, then seize them and kill them wherever you find them, and do not take any of them as allies or helpers (4:89)

Explanation: - The verse discusses a group of people who nominally became Muslims and secretly supported the enemies of Muslims. For those hypocrites to prove their loyalty, they were commanded to emigrate and join the ranks of the believers, or they would be considered enemies.

Second Group

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْغَالِيَةَ ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَاُولَٰئِكَ مَا لَهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

When the angels seize the souls of those who have wronged themselves—scolding them, "What was wrong with you?" they will reply, "We were oppressed in the land." The angels will respond, "Was Allah's earth not spacious enough for you to emigrate?" It is they who will have Hell as their home—what an evil destination!

Explanation: - This verse refers to some of those who had accepted Islam secretly in Mecca but refused to emigrate to Medina along with the rest of the believers. Some of them were killed in the Battle of Badr when they were rallied by the Meccans to fight against the Muslims. The verse also applies to any Muslim who accepts abuse and refuses to move to another place where they can live with dignity and practice their faith freely.

Importance of Act

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Surely those who have believed, emigrated, and struggled in the Way of Allah—they can hope for Allah's mercy. And Allah is All-Forgiving, Most Merciful. (2:218)

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُم مِّنْ بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِ اللَّهِ وَقَتَّلُوا قَتْلًا كَافِرًا عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دَخَلَتْهُمْ جَهَنَّمُ تَحْجَرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

So their Lord responded to them: "I will never deny any of you—male or female—the reward of your deeds. Both are equal in reward. Those who migrated or were expelled from their homes, and were persecuted for My sake and fought and 'some' were martyred—I will certainly forgive their sins and admit them into Gardens under which rivers flow, as a reward from Allah. And with Allah is the finest reward!" (3:195)

وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافِقًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Whoever emigrates in the cause of Allah will find many safe havens and bountiful resources throughout the earth. Those who leave their homes and die while emigrating to Allah and His Messenger—their reward has already been secured with Allah. And Allah is All-Forgiving, Most Merciful. (4:100)

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ

Those who have believed, emigrated, and strived in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. It is they who will triumph. (9:20)

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنبُوِّتَهُمْ فِي الدُّنْيَا حَسَنَةٌ وَلَآجِرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

As for those who emigrated in the cause of Allah after being persecuted, We will surely bless them with a good home in this world. But the reward of the Hereafter is far better, if only they knew. (16:41)

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

As for those who emigrated after being compelled to renounce Islam, then struggled in Allah's cause, and persevered, your Lord O Prophet is truly All-Forgiving, Most Merciful after all. (16:110)

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُ خَيْرُ الرَّازِقِينَ

As for those who emigrate in the cause of Allah and then are martyred or die, Allah will indeed grant them a good provision. Surely Allah is the Best Provider. (22:58)

References: Dr Mustafa Khattab, The Clear Quran

Safiur Rahman Mubarkpuri, The Sealed Nectar

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